

THE SHEKEL

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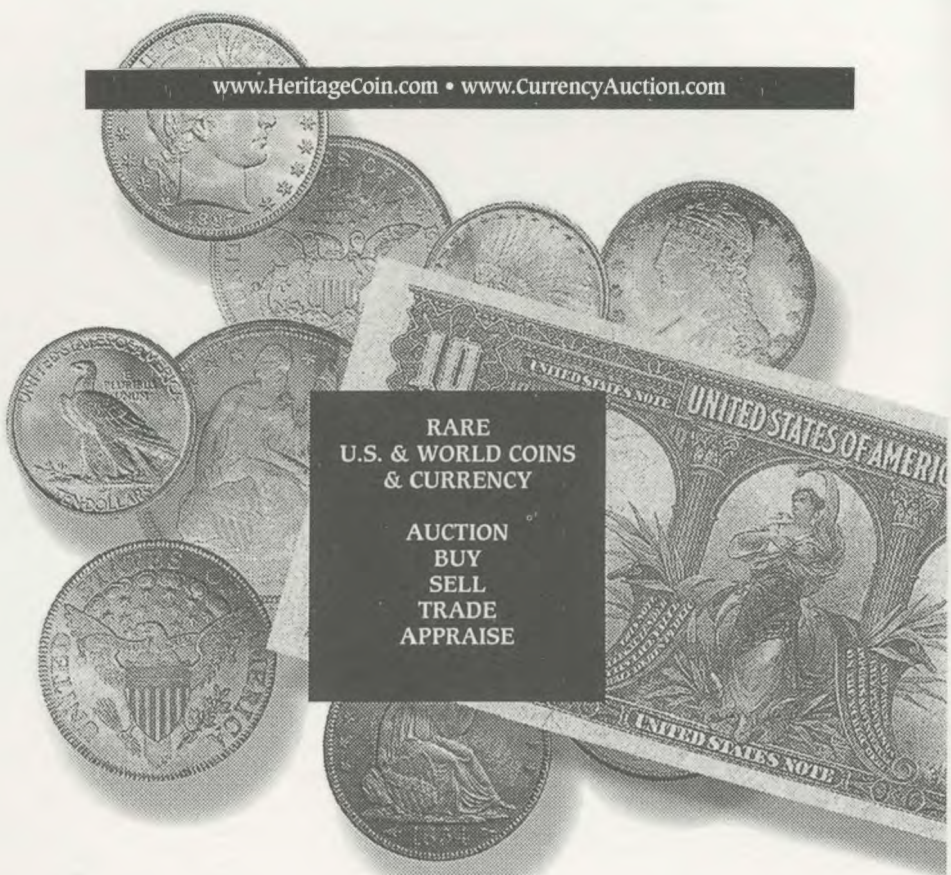
VOLUME XXXVI

No. 4

JULY-AUGUST 2003



**RECENTLY DISCOVERED TRIAL
SPECIMEN OF A 50 POUND EMERGENCY
BANKNOTE
CIRCA 1948**



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JULY–AUGUST 2003

EDWARD SCHUMAN, EDITOR

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

U.S., Canada and Mexico \$18. - Foreign \$25.- Life \$300.

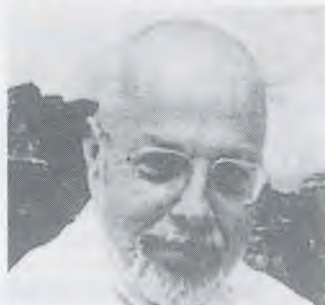
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President's Message

By Mel Wacks



It is my pleasure to invite all members and their friends to our annual meeting. It will be held at the Baltimore Convention Center from 1-3 PM on Thursday, July 31, 2003, in conjunction with the Convention of the American Numismatic Association. Our annual meeting will feature an official of the Israel Government Coins and Medals Corporation, who will give a sneak preview of upcoming new issues. In addition there will be an informative Roundtable Discussion about current trends in collecting coins, medals, paper money, etc. of Israel, as well as private Judaic medals, presented by board members Bill Rosenblum, JJ Van Grover and Mel Wacks. A question and answer session will follow.

Before or after the annual meeting be sure to view the wonderful exhibits and the wares of hundreds of dealers from around the world at the Convention Center – it's all free. And, especially, please visit the IGCAMC/AINA table on the bourse floor and say "hello." By the way, we could use some members to volunteer a few hours each to help man (or woman) our table during the convention from July 30-August 3. If you think you can help, please contact JJ Van Grover.

I want to again thank those who order new issues from Israel through AINA. And thanks for your patience as the orders are processed by the AINA office in Florida, the Israel Government Coins and Medals Corporation office in Jerusalem, United States Customs on the east coast, and finally my office in California.

If you ever have any questions or comments, please call me at (818) 225-1348 or e-mail ainamel@aol.com.

Shalom,



The Editor's Page

By Edward Schuman

As summer approaches, thoughts of vacations and places to visit enter your mind. Why not plan a visit to Baltimore and the great annual convention of the American Numismatic Association which takes place July 30th -August 3rd. Both Florence and myself plan to attend. We look forward to meeting many of our old friends once again. We can be found at the IGC MCC table most of the time.

We always correct the mailing address of all the "snow birdie" members who have dual residences. Many tell us of their moves, and others it is an automatic. But unfortunately a few SHEKEL magazines were returned marked addressee unknown. We cannot find these members. All we can do is put aside their magazines and hope that they will soon realize what has happened.

A.I.N.A. member Donald Sussman called our attention to a transposing error on the Cyprus token article photographs which we regret. These things will happen. There is a good variety of subjects touched upon in this issue and many wonderful "meaty" articles. Marc Randolph is preparing an indepth article on the Warsaw Uprising which took place 60 years ago and illustrating it with a dozen different medals commemorating the event. It will appear in the next issue.

We sold our home and moved into a condo about three years ago. It is now increasingly difficult for us to pick up the mail as the facility is near our old location. We are looking forward to moving the A.I.N.A. mail box to a place closer to our home. Hopefully we will have a new address in the next issue.

Yacov Tsachor P.O. Box 16218, Tel Aviv, Israel will hold his 25th Mail Auction in Nov. 2003. Included will be a good selection of Mandate and Israel Banknotes, coins, and various Judaica Medals. Illustrated catalog is free upon request.

See you in Baltimore?

The Emergency Banknote That Wasn't Printed

By Reuven Stoler - Translation: by Jonathan Rand

Many of us are familiar with the Emergency Banknotes of the 500 Mil, 1, 5 and 10£ denominations also known as "Provisional Banknotes" in some circles. These banknotes were printed but not released into circulation and most were destroyed.



The Emergency Banknotes

(taken from Banknotes & Coins of Israel, Yigal Arkin, 1998.)

On the 29th of November 1947, the United Nations declared the right of the Jewish People to establish an independent Jewish State in Palestine. Following this, on the 14th of May 1948, The People's Council in Palestine, headed by David Ben Gurion, proclaimed the establishment of the State of Israel, and a temporary government was set up. One of the important issues which were of concern to the temporary government was the creation of a fiscal policy and a new currency. Due to the lack of time and their own inexperience, the temporary government appointed the Anglo-Palestine Bank as the body responsible for issuing banknotes and coins for the new State.

Unusual though it may have been, a private bank rather than a central government-owned bank, issued the first currency. This was due to the refusal of printing companies worldwide to print banknotes before the State was officially established, and also to the fears of national leaders that the departure of the British on May 15th, 1948 would cause a shortage of currency, should the British decide to take the reserves with them.

It was decided to secretly print at Shoshani Printers in Tel Aviv, 7,400,000£ in one-sided banknotes with face values of 500 Mil, 1, 5 and 10£ on check paper, using simple colors and designs, under the imprimatur of the Anglo-Palestine Bank. These banknotes were never issued to the public and after the arrival of the newly printed banknotes from the American Banknote Company at the end of July 1948, the stock of the emergency banknotes was destroyed in September of that year.

Since these banknotes were never put into circulation, very few exist. As this time, 11 complete sets of 500 Mil, 1, 5 and 10£, as well as 57 single banknotes are held by museums and collectors worldwide.

The 50 £ Banknote

Lately, the existence of a "Specimen" Emergency Note with a 50 Pound value has come to light. The note was printed on regular paper, different than that of the other Emergency notes which were printed on The Anglo Palestine Bank check paper and has been stamped "Specimen" in Hebrew. A number of trial printings of this note have also come to light, which were printed on a thin cardboard rather than paper.

How is it that the existence of the planning and preparation of a note of such high value as 50 £ Banknote was passed over by the public?

In the Banknotes and Coins of Israel – Catalogue, published by the Bank of Israel's Currency Department (second edition, 1990), there is

reference to the preparation and printing of the Emergency notes with values of 500 Mil, 1,5 & 10 but no mention of the 50 ₪ note. Numerous other articles and books regarding the Emergency notes (including Sylvia Haffner's book "The History of Modern Israel's Money 1917-1970") do not make any mention of a note with a 50 ₪. Having said that, it does seem that the fact that the 50 ₪ was planned if not printed was known since Leo Kadman mentions this fact in his book "Israel's Money" that was printed in 1963. Kadman writes that all of the notes were prepared and printed but not released into circulation, and that all but a few examples were later destroyed. Cecilia Meir the curator of The Kadman Numismatic Museum, also mentions the preparation of a 50 ₪ Emergency note in her article that was first published in Et - Mol (Hebrew) and was also published in the first issue of the Israel Banknote and Coin Collectors Association (August 2000) (Hebrew).

The fact that this note was prepared and possibly printed did not catch the collectors' attention apparently due to the fact that not a single specimen of the 50 ₪ value note was found, while notes of the other valuations were known and appeared periodically in a number of public auctions.

However all this changed when two years ago a trial printing of a 50 ₪ Emergency note was offered for sale at auction in Israel. And another note was offered for sale at auction in the US (Rosenblum - mail bid sale 32E Nov. 7.2002) some months ago. This was a note with the word *Specimen* (in Hebrew) stamped on the front. The note is similar to other Emergency notes except for the fact it was printed on regular paper and not check paper from the A.P.B and that it's dimensions are larger than those of the other 50₪ Notes. The note sold for \$6250. Another note was sold at auction (Spink, London - 9, April 2003), this note is a 50 ₪ emergency note printed on a thin cardboard. The note sold for £4,140 (approx. \$6624 US).

These notes prove that the 50₪ note was planned, prepared and trial runs printed and possibly that the note was printed as were the other values but that none of these examples survived till today. Until such a note is found this fact will remain speculation.

The note is illustrated on the front cover of this issue.

Archaeologists Discover Ancient Coins While Exploring Caves Near The Dead Sea

By Eric von Klinger - Reprinted from Coin World.

Metal detector at hand, Israeli archaeologists entered a small cave, near the Dead Sea, that had been excavated 35 years before. Unexpectedly, they discovered nearly pristine coins from a Jewish rebellion against Rome nearly 2,000 years ago. Hanan Eshel, head of Judaic studies and archaeology at Bar-Ilan University in Tel Aviv, was leading the new expedition when the find occurred in mid-March.

The Center for Cave Research of the Hebrew University of Jerusalem assisted in the work. "We are running a survey of cliffs facing the Dead Sea, with 250 caves," Eshel told Coin World. "We are mapping. Even if we don't find anything, there are geological reasons as well." The Qumran caves in this area are where the Dead Sea Scrolls were uncovered in the 1940s and 1950s. Some of those scrolls are the oldest known examples of books of the Bible. That day in March, members of the expedition finished exploring a tiny cave, "half a meter tall, you couldn't stand up," without finding anything of archaeological significance, Eshel recounted. "Just to the south was a cave that was excavated in '68. They had finds from then. When we entered, we didn't see anything." Then they took out the metal detector. "There was a rock, not small, about 3 feet by 3 feet, in the middle of the cave. The detector was indicating there was something under it. When we lifted it, there were the remains of a textile pocket, and the coins were wrapped in it. There were nine coins in all, and all were silver, from imperial Rome. Together, in their time, they could have bought a house, the British Broadcasting Corp. would report. Three, looking about uncirculated, were overstruck with Jewish motifs and legends in the time of the Jewish revolt led by Shim'on Bar Kokhba, AD. 132 to 135.

The greatest prize was a tetradrachm, weighing about 12 grams." Eshel identified the undertype as an issue for Antioch (ancient capital of Syria). The obverse depicts a temple. The reverse depicts objects associated with the festival of Sukkot, as described in *The Numismatic Legacy of the Jews*, edited by Paul Ryneanson, with Claudia Wallack Samuels and Ya'akov Meshorer as co-authors, published in 2000 by Stack's. "Under the temple you can see the wing of the eagle, and you can see the remains of the emperor." Ryneanson et al. identify the object within the temple as the Ark of the Covenant but say the temple has been variously identified as the First Temple of Solomon or the Second Temple, neither of which was still standing when the coin was struck. Eshel identified the tetradrachm as overstruck A.D. 134,



Tetradrachm over struck with Jewish devices and inscriptions

the third year of the revolt. He translated an inscription as "for freedom of Jews. " Underscoring the importance of this find, Eshel said it is only the second of its type found in a legal excavation. More than 2,000 other examples are known, but Bedouins and others have dug them up, without proper documentation as to where they were found. Pilfering of sites has long been a complaint. Many ancient coins from the area have even been dispersed to modern heads of state, including former U.S. President Richard Nixon, *Coin World* detailed in 1993.



Denarius Overstrike (top) features a lyre and grapes. Another denararius overstrike (bottom) shows a palm branch and grapes

The other two overstrikes are denarii, also from the third year of the revolt, weighing about 3 grams apiece. Each obverse depicts grapes hanging from a branch. This device signifies "the fertility of the land," the Rynearson book states. It was one of two obverse designs used for over striking denarii during the revolt, the other being a stylized olive wreath, the book states. One of the newly discovered coins has a lyre on the reverse; the other, a palm branch.

The rebels in Judea were careful to preserve precious metal content when they over struck coins, Eshel said: "When they did it in bronze, they didn't care about losing metal. They would erase the original coin, then restrike. In silver, they did not scratch the original coins." Of the other six coins, four were original denarii minted in Rome and two were small silver issues from A.D. 106 for Roman provinces in present-day Jordan. The oldest of this group of six was from the late first century of the Christian Era (A.D. 70 to 79); the others were from the early second century. " Four of the small silver coins were stuck together but in the lab, they were separated. From the salty environment, they were not easy to clean. Cleaning restored them to legibility and relatively "pretty" appearance.

The coins are to go into an exhibit of cave finds from 2001 to 2003 at the Israel Museum in Jerusalem, including weapons, bronze coins and other artifacts. They belong to the state antiquity authority. After being exhibited, they would be transferred to archives.

IMPORTANT NOTICE

A.I.N.A. deeply appreciates the new coin and medal orders we are receiving from our members in response to the New Issues brochures we are mailing on behalf of the Israel Government Coins and Medals Corp. in Jerusalem. The sale of these items helps Israel, and A.I.N.A. benefits from the commission earned on these sales. A.I.N.A. accumulates the orders, sends them to Israel, the IGC MC fills the orders, they are sent by Fed-ex to Mel Wacks in California, who repacks and ships them to you. So please please have patience.

NEW PIDYON HABEN TOKEN DISCOVERED

BY JIMCHA KURITZKY, NLG

"The Lord spoke to Moses, saying, 'Sanctify to me all the firstborn, whatever opens the womb among the people of Israel, both human and beast; it is Mine.'" Thus opens Exodus chapter 13. A few verses later, we are told what this means - the sons are to be redeemed from the priests with silver, because God slew the first-born males of Egypt and saved those of Israel. The actual price isn't given until Numbers 18:16, "...from a month old shall you redeem. ...for five silver shekels of the sanctuary..."

The redemption ceremony, known in Hebrew as Pidyon HaBen, has been maintained since Biblical times. Even after the Temple was destroyed, Jews have redeemed their firstborn sons from the descendants of the priests. Five Biblical shekels are believed to have contained 57 grams of silver, though the Talmud [*Kedushin 11a*] specifies that the heavier shekels of Tyre are the only acceptable pieces for Biblically mandated payments, which would include Pidyon HaBen.

The custom thus developed that Jews would pay in local coinage, so long as the amount of pure silver was at least equal to five Tyrian shekels (about 65 grams); Codifications of Jewish law give the value as anywhere between 46 and 98 grams, and prohibit using paper money or real estate (English versions of *Kitzur Shulchan Arukh* incorrectly translate 5-1/3 loyt as 5-1/3 ounces, but a loyt is a half ounce, and based on this mistranslation some prayer books suggest using seven U.S. silver dollars when four would be sufficient). Rabbis consulted by the State of Israel maintain the minimum is between 93 and 100 grams. My father redeemed my brother with five U.S. silver dollars (120g). A British prayer book gives the amount as fifteen shillings sterling (78.5g). With the worldwide abandonment of specie money, many rabbis permit redemption with high-denomination circulating coinage. However, more traditional Jews still insist on using silver.

Israel's first silver coin was a half silver 500 pruta (or half lira), minted in



Birmingham, England from 1951-53 for sale to collectors. Five of these modern crowns contain 63.75 grams of pure silver, just shy of the Tyrian shekels, and portrayed the branch of three pomegranates shown on the silver

shekels of the First Revolt. It is thus possible that these coins were used for Pidyon HaBen, but I have been unable to locate any evidence of this - one would think this would have been a selling point by the Israel government and so it should have been publicized.

Pidyon HaBen coins were issued by Israel from 1970 to 1977, the first



five years with a 10 lirot denomination and the last three with 25 lirot, though they were never released at face value. A set of five contained 117 grams of pure silver, except for the 1976 issue which was

heavier (120g). These high values reflected the opinion of some scholars that the shekel of the sanctuary was double that of commerce (several of the ancient coinage systems had heavy and light standards). These coins were sold individually for collectors, and also in sets of five for actual use, complete with an olive wood display box and a certificate of kashrut. While the designs changed slightly every year, they all include Exodus 34:20 "You shall redeem all the first born of your sons" in Hebrew. The 1973-75 issues portray five shekel coins from the First Revolt, while the 1976-77 show five pomegranate branches from those same coins.

The coins were discontinued because they were not popular enough to

justify making new dies each year. In 1982, Israel introduced a medal for this purpose (SM-70), which was somewhat lighter than the coins (102.85g for five). Israel prefers to issue medals for timeless themes or



gifts, as they are undated and so can be issued as needed for decades: This medal shows five pomegranate flowers inside a chalice, both designs taken from the First Revolt shekel coins. The reverse has Numbers 18:16 in Hebrew.

In 1973, the Judaic Heritage Society commissioned the Franklin Mint to prepare a set of 18 silver ingots commemorating various Jewish holidays and life cycle events. The ingot for the Pidyon HaBen (CHI-2) was minted in 1974 and shows a father seated, holding his infant son, while a koheyn stands over them with his hands forming the sign of the priestly blessing. Behind them is an empty altar, a seated lamb, and a long grape vine, while floating above the Hebrew inscription Pidyon HaBen are five coins of 'the Bar

Kokhba Revolt, only three of which were silver. The reverse has the standard design of the series: a man blowing a shofar, the Hebrew word *Khay* (life, which has the numeric value 181, and a crouching deer. These medals were only sold in sets, so it is unlikely that anyone broke up their set to use one ingot for redeeming their firstborn. However, at 1000 grains of sterling silver, one ingot would have exceeded the Biblical standard with just under 60 grams of pure silver; two would have exceeded the heavier Talmudic standard.

Recently, a private mint in Israel issued a new redemption medal. It is crown-sized with only Hebrew inscriptions on both sides. "Sela for Pidyon HaBen" is in the center of the obverse (the sages of the Talmud called the shekel or tetradrachm a sela), and around is Numbers 18:16 (quoted at top). The reverse has in the center Exodus 34:20 (as on Israel's coins) and around is Exodus 13:2 (quoted at top). These medals are marked sterling (925) and have 94 grams of pure silver.

With the introduction of so many Pidyon HaBen pieces in the last half century, one has to wonder if this is strictly a new phenomenon or if Jews have been making such pieces for centuries. There is speculation about whether certain ancient coins were issued for Temple payments, but there is nothing on the coins themselves that specify they are for that purpose (though Bar Kokhba's sela does portray a building most scholars consider to be the Temple). The Feuchtwanger Collection has a silver platter that was created for the purpose of holding the coins, which portrays the Akeyda (Abraham's almost sacrifice of Isaac, a different type of redemption of the first born), but has no inscriptions. However, I just came across an unambiguous Pidyon HaBen token which appears to be over a century old and from north Africa.

On eBay I found an Israel dealer liquidating a Judaica collection. Among the artifacts was a large silver rectangular plaque (6cm by 7cm) weighing 98 grams. While the purity is unknown, even at .700 fine it would contain as much silver as five Tyrian shekels. Both sides were engraved by hand, with a leaf pattern repeated along all four sides. The obverse shows two birds, one on each side of a *khamsa*, a flowery hand figure that has been used as a good luck symbol for millennia. The five fingers could also, in this case, stand for the five shekels. Above and below are quotes from Numbers 18:16. Interestingly, the wrong version of the word five is used (*khameysh* instead of *khameyshet* from the original text). The use of the commandment to redeem for five shekels clearly indicates this is a Pidyon HaBen token.

The reverse is a traditional amulet against the evil eye. There is a large eye in the center, with two smaller fish in the two top corners. The inscription is Genesis 49:22, Israel's blessing of his son Joseph. These all

Kokhba Revolt, only three of which were silver. The reverse has the standard design of the series: a man blowing a shofar, the Hebrew word Khay (life, which has the numeric value 181, and a crouching deer. These medals were only sold in sets, so it is unlikely that anyone broke up their set to use one ingot for redeeming their firstborn. However, at 1000 grains of sterling silver, one ingot would have exceeded the Biblical standard with just under 60 grams of pure silver; two would have exceeded the heavier Talmudic standard.

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The reverse is a traditional amulet against the evil eye. There is a large eye in the center, with two smaller fish in the two top corners. The inscription is Genesis 49:22, Israel's blessing of his son Joseph. These all refer to a passage of the Talmud [*Berakhot 20a*] which states:

Rabbi Yokhanan was accustomed to sit at the gates of the mikva. He said: "When the daughters of Israel come up from bathing they look at me and have children as handsome as I." Said the rabbis to him: "Is not the master afraid of the evil eye?" He replied: "I come from the seed of Yosef, over whom the evil eye has no power, as it is written, 'Yosef is a fruitful vine, a fruitful vine above the eye.' " [*Genesis 49:22*] Rabbi Yehuda son of Rabbi Khanina instead derived it from this text: "[He blessed Yosef, and said... The angel who rescued me from all evil bless the lads...] let them multiply like fishes in the midst of the earth." [*Genesis 48:15-16*] Just as the fishes in the sea are covered by water and the evil eye has no power over them, so the evil eye has no power over the seed of Yosef.

So, to the numerous issues of ancient coins as well as recent coins and medals used for Pidyon HaBen, we add a unique token. Alone among these issues, this is one piece of five shekels weight and was engraved by hand. The artist also paired the Biblical redemption commandment with a Talmudic amulet, redeeming, as it were, the child from the forces of evil. Perhaps he was inspired by the following passage from the Kabbalah [*Zohar I 14a*]: "Every man is attended by two angels, one of life and one of death. By redeeming his firstborn son, the father ransoms him from the Angel of Death"

MAX NORDAU

Max Nordau was born in Pest, Hungary in 1849. He received a traditional Jewish education and remained an observant Jew until his eighteenth year, when he became a militant naturalist and evolutionist. In 1875 he earned an M.D. degree at the University of Pest, and he settled in Paris in 1880 as a practicing physician. Nordau's career in journalism dates back to his childhood. In 1867 he joined the staff of the *Pester Lloyd*, and in time he became a correspondent for leading newspapers in the Western world.

Nordau met Theodor Herzl in 1892. As Paris correspondents for German-language newspapers, they witnessed the manifestations of anti-Semitism in the French capital. In November 1895 Herzl discussed his idea of a Jewish state with Nordau, after Emil Schiff, a friend concerned over his mental condition, advised him to see a psychiatrist. Far from declaring Herzl insane, however, Nordau concluded the consultation by saying: "If you are insane, we are insane together. Count on me!"

At the First Zionist Congress (1897), Nordau drafted the famed Basle Program. He served as vice-president of the First to the Sixth Zionist Congresses and as president of the Seventh to the Tenth Congresses. In his famed addresses to these Congresses he surveyed the Jewish situation in the world and described and analyzed the physical and material plight of the Jews in Eastern Europe. He discussed the moral plight of the emancipated and assimilated Western Jew, who had lost his contact with his fellow-Jews and faced political and social anti-Semitism, which excluded him from non-Jewish society. These addresses, together with his other Zionist pronouncements, became classics of Zionist literature.

At the Congress of 1911 he warned that if current political trends persisted, six million Jews, i.e., those living in the Russian Empire and other East-European countries, were doomed to perish. Nordau passionately defended Herzl's political Zionism against Ahad Ha-Am's cultural Zionism, which he regarded as being pre-Zionist. He believed that his opponent's idea of a "spiritual center" would only obstruct the Zionist effort to rescue large masses of Jews in Erez Israel. Citing a statement of the "cultural Zionists"—that "we are not concerned with Jews but with Judaism"—Nordau told the Sixth Zionist Congress, "'Judaism without Jews'—we know you, beautiful mask! Go with this phrase and join a meeting of spiritualists!"

In loyalty to Herzl, Nordau supported the Uganda Scheme and coined the phrase *Nachstasyl* (night asylum) to stress the temporary nature of the proposal. He himself was convinced that the idea of a charter for Uganda

was a grave error, because Jews who could not go to Palestine would prefer America or Australia.

In his last conversation with Nissan Katzenelson, Herzl stated that Nordau should be his successor as president of the Zionist Organization, adding, "I can assure you that he will lead the cause at least as well as I did or better." Nordau, however, declined to serve as president when he was offered the post after Herzl's death; he chose to remain outside the organizational hierarchy. His opposition to the cultural Zionism espoused by Ahad Ha-Am was only matched by his opposition to the practical Zionists led by Chaim Weizmann. Nordau believed in political action rather than in small-scale, gradual agricultural colonization.

Nordau spent World War I in exile and in relative isolation in neutral Spain. He favored Vladimir Jabotinsky's idea of a Jewish Legion, but felt that the Zionist movement should remain neutral, since Zionists lived in countries on both sides of the international conflict. In 1920 he delivered his celebrated Albert Hall address in London, in which he told British statesmen and Zionist leaders that if the Balfour Declaration of 1917 was to have meaning, that meaning must be made manifest by the swift creation of a Jewish majority and ensuing Jewish political independence in Palestine.

In 1919, when a wave of pogroms swept the Ukraine and other parts of Russia, he began advocating the speedy transfer of 600,000 Jews to Palestine within a matter of months. The Zionist leadership rejected his proposal as unrealistic, and in 1921 Nordau retired from active Zionist work. He died in Paris in 1923 and was interred in the Old Cemetery in Tel Aviv in 1926. In the late 1930s, Jabotinsky was to name his own program for the speedy creation of a Jewish majority in Palestine by the mass transfer of Jews from the Diaspora "The Max Nordau Plan."

The Max Nordau silver medal was struck in 1968. Æ 102mm by G.

Varbanov. It is a huge uniface medal, 102mm which has a modernistic portrait of Dr. Nordau facing half left. The script reads "Dr. Nordau 1948". Since Nordau died in 1923 the date to the left no doubt referred to the establishment of Israel in 1948. This was probably made to commemorate the 20th anniversary of the state. It appeared in the recent William Rosenblum #33C auction catalog.



WHEN THE FRENCH EXPELLED THE JEWS

By Ken Baumheckel

"By August 1306 French Jewry no longer existed. Those committed to remaining in France had ceased being Jewish; those committed to remaining Jewish had left French soil."-- Chazan, Robert: *Medieval Jewry in Northern France: A Political and Social History*.

In 1306 Philip IV Le Bel expelled the Jews from his entire country. Why did it happen? What motive could he have possibly had? And how did the political climate become such that the mass of French people allowed this edict to be carried out? It's very difficult to appreciate how this tragedy could happen, but it helps if we understand three things: the vulnerability of the Jews in France, the ambition of Philip IV, and the attitude of the majority populace.

During the 12th and 13th centuries, the Jews had become very at risk politically. Early in the eleventh century, the Jews of northern France had moved increasingly into moneylending and away from largely local commerce as a means of supporting themselves. It was a natural transition: a customer lacked the cash to make a purchase, and so the Jewish merchant would extend him credit. From early on most loans were backed by collateral that the lender received and could sell in case of default.

In the 11th century a new type of security developed in which the pledged support of a governmental agency in the person of the local baron as a third party to the loan supplied the pressure on the debtor to pay his obligations. The feudal baron was willing to perform this function for Jews in his domain because the Jews paid him tax on these transactions.

The Jewish communities of northern France were small and internally cohesive. They secured internal discipline and order, preferring to have their own leaders resolve disputes among their membership without recourse to the Christian authorities. These communities also preserved satisfactory relations with the ruling powers. One way they kept the ruling baron happy was by making it simple for him to collect taxes from them: leading Jews collected the tax payable by the members of their communities and turned it over to the baron in a lump sum.

In cases in which the Jews faced a threat of violence raised by their non-Jewish neighbors, they could usually purchase the support and protection of their baron. In time, this unfortunately led to the practice of the less sympathetic barons of naming the price of the protection. Baronial control of Jewish affairs made them subject to barons' whims.

In Philip Le Bel's drive to coalesce French royal power, the Jews were by no means the only targets of his money lust. Philip determined to expand royal power vis-a-vis all rivals, be they the Jews or England or the Church's central authority or even one of the Church's military orders. Philip's objective with regard to England was to at long last secure for France those lands on the continent that had been under English control for centuries. The English monarch Edward I would have to be fought and beaten in war, and the campaign against him would cost money.

This brings us to the Church. The Church took in considerable wealth in France as in all other Christian lands, and all of this income was tax free. To assure that this exempt status would continue, Pope Boniface VIII issued a bull in 1296 in which he denied the authority of secular states to tax the clergy and forbade the same to pay any assessed tax without papal consent. Philip was up to the challenge: Henceforth, no money was to move out of France, period. Boniface had to give in. He revised his instructions to allow contributions from the clergy for "defense" and "dire need," which meant to Philip that he could take what he wanted.

Before the end of his reign, Philip pushed matters further, even to the point of getting the papal residence moved from Anagni, Italy, to Avignon, France, where it remained for 72 years. Finally, when the College of Cardinals elected the Frenchman Clement V as Pope, Philip gained the opportunity to prey upon one of the Church's military orders that had originally been formed to provide security for Christians on Crusade to the Levant. In 1291 Acre, the last Christian toehold in the Holy Land, was lost to the Muslims, and so the Templars lost their reason for being. Dark rumors had been circulating about sinister acts behind closed doors of the secretive Templars, so in 1312 Clement cooperated with Philip in having them disbanded. Clement ordered their vast land holdings and glutted treasury transferred to another military order, the Hospitalers, but . . . Surprise! Philip ignored this directive in France and seized what he could for his coffers. It was a repeat of the very same contempt of hindering ethical scruples that he had shown in his treatment of the other big cash cow, the Jews.

The effective expulsion of the Jews from France was an operation that required the coordination of three related actions. The first action was the Jews' physical arrest in early June 1306. In order to ensure that all of the Jews removed themselves, the authorities took charge of their persons. Second, their goods and documents were confiscated. France would not suffer loss of property, as Pharaonic Egypt had on the occasion commemorated by Passover, when the Jews gathered up all their possessions and even packed a few extra articles of gold they had been given by their Egyptian neighbors (Exodus 12:34-36). Since the primary motive of the

French power for this expulsion was financial gain, every effort was made to prevent the smuggling out of movable wealth.

The documents were important, also, for the very reason that since the French government had adopted a policy of no longer supporting any Jewish loans, the administration had few records of their own of the moneys due the Jews. The Jews, of course, had kept track of their own bookkeeping. These books had to be secured if Philip Le Bel was to have any hope of calling in the loans to his own treasury.

The third act, of course, was to enforce the journey out of France of the tens of thousands of Jewish men, women, and children. Although the Jews could not go west to England, where Edward I had expelled all Jews in 1290, they could go east to German lands or south to areas accessible by the Mediterranean. They just could not stay in France.

What about the non-Jewish French population? How could they allow such an unjust campaign to be carried out in their midst? The people who acquiesced and allowed Philip's will to be carried out had a very unfortunate misconception of Jewish beliefs and practices. The segregation of the Jews in small and isolated communities mentioned above lent itself to gross xenophobia. As elsewhere in Europe, so in France at this time of heightened religious fervor in connection with the Crusades, it did not count in the Jews' favor that the Talmud (it was alleged) blasphemed Jesus and the leaders of the Christian faith. For some time now the Jews had been prohibited from accepting sacred Church vessels as collateral for loans because it was thought that the Jews would mirthfully desecrate them. Moreover, in this climate of suspicion, many believed the widely circulated rumors of Jewish ritual murder. A Christian would disappear, and the Jews were then accused of having kidnapped, tortured, and crucified him in mockery of the crucifixion of Jesus. They even used the blood collected from the Christian's body in the preparation of matzot for Passover. The fear and ignorance of the mass of French people played well into the hands of Philip and his henchmen.



Silver Gros Tournois of Philip IV Le Bel minted in France. It depicts a cross one side and a castle on the other.

First Russian-Jewish Colony in Palestine.

The year 1882 witnessed the foundation of the first of the Russian-Jewish Agricultural Colonies in Palestine. This community, which was called Rishon le-Zion (Ajun-Kara), was established on the road between Jaffa and Gaza, one hour and a half southeast from Jaffa and about one hour from the Mediterranean Sea, the site of the ancient En-hakkore (Judges, xv. 19).

Rishon Le-Zion ("First in Zion"), is today a city in central Israel, 7 mi. (12 km.) S.E. of Tel Aviv-Jaffa, founded by ten pioneers from Russia headed by Z.D. Levontin. In acquiring the first 835 acres (3,340 dunams) of land for their village, the settlers were aided by Hayyim Amzalak, then the British vice-consul in Jaffa. It was the first settlement established by pioneers from outside Erez Israel. In the first year of its existence, the population grew to 100 when Bilu pioneers joined the village after receiving some agricultural training at Mikveh Israel. Their experience, however, was still insufficient and their sparse means were almost totally spent on the cost of the land and on primary investments. They soon faced a grave crisis.

A particular difficulty was the lack of water, as attempts to find water in shallow wells had failed and drinking water had to be hauled from Mikveh Israel in a camel-drawn carriage. As a last resource, the settlers in 1883 sent an emissary, Yosef Feinberg, to enlist the aid of Jewish communities in Europe. He met with Baron Edmond de Rothschild, whose first contribution, F25,000 (francs), was utilized to drill a deep well. Subsequently, Baron Rothschild maintained the settler families and after a review of the village's farming program, introduced fruit growing, especially wine grapes, instead of grain cultivation. He sent agronomists and administrators to Rishon le-Zion, but a fresh crisis arose when the administrators regarded the settlers as hired workers and stifled their initiative.

The population of this colony, which covered an area of 618 hectares (1,545 acres), numbered 266 in 1890. Five years later it had increased to 450, and in 1898 to 531, exclusive of the members of the administration and of the day-laborers. The number of dwellings increased from 44 in 1890 to 62 in 1898. The chief products of the colony originally were wine and brandy, which were exported to Egypt, Constantinople, Russia, Germany, and to the United States. Over a million and a half vines have been planted. An enormous cellar has been built, fitted with modern machinery and presses for the manufacture as well as the preservation of wine. Most of the grape-vines planted have been imported from America,

and grafted with French varieties, the vines being thus made unsusceptible to the attacks of the phylloxera. The colony has produced as much as 15,000 hectoliters (396,300 gallons) of wine in a year, besides a quantity of good brandy. Over 20,000 mulberry-trees, used in silkworm culture, as well as a large number of fruit-trees, such as the almond, fig, pomegranate, apple, and citron, thrive in the settlement.

Every family in the colony inhabits a stone dwelling, with a flower-and market-garden, and owns a horse and cart, together with at least one cow and some poultry. The indebtedness of each family to Baron Rothschild is being gradually liquidated. The colony supports a synagogue, a school, a public bath, a nursery garden, a library, a town hall, and a hospital. The internal affairs of the community are administered by an elective committee of settlers.

The vine strains brought from southern France proved unsuitable and the grapes had no market. Part of the vineyards were therefore replaced by almond plantations. The situation gradually improved after 1889, when the large Carmel Oriental wine cellars were installed by Baron Rothschild. The world's first Hebrew kindergarten and elementary school were opened here in the 1880s. The moshavah's holdings gradually expanded to 3,225 acres (12,900 dunams) in 1907 with a population of 500 in 1897, and 2,130 in 1917. Immigration from Eastern Europe and the Yemen brought additional Jewish laborers. Citrus groves became the principal farming branch.

During World War I, the Turkish governor, in appreciation of the village's achievements in reclaiming formerly barren terrain, ordered an area of 5,000 acres (20,000 dunams) of sand dunes stretching from Rishon le-Zion west to the seashore to be annexed to its boundaries. This transfer was endorsed by the British administration in 1921. Aside from the dunes, the village area grew to 4,250 acres (17,000 dunams) in 1932. In 1922 the moshavah received municipal council status. In the 1930s, industrial enterprises (silicate bricks, beer, and razor blades) were set up. By 1948 Rishon le-Zion had 10,500 inhabitants. Considerable land reserves, a rich groundwater table and the nearby Tel Aviv conurbation favorably influenced Rishon le-Zion's further expansion.

In 1950, it was given city status, and its population continued to increase rapidly, attaining 46,500 by 1970. By that time it had one of the country's largest municipal terrains with a total of 11,012 acres (44,050 dunams). Industry expanded while farming still played a role in the city's economy. The name Rishon le-Zion is based on Isaiah 41:2

Rishon also boasts a number of "firsts" in modern Israel. It was here that the country's first Jewish kindergarten, elementary school and all-Jewish wind orchestra were established. Here, too, the poet Naphtali Herz

Imber read a poem to the settlers in 1882. Soon after, another settler at Richon, Samuel Cohen set it to music. Today it is the country's national anthem, known as "HaTikvah" - The Hope.

During the First World War, the Jewish population of Erez Israel suffered greatly in the economic crisis caused by the lack of currency. To alleviate the situation, the Anglo Palestine Co. issued "registered checks", which were signed by prominent personages or institutions to give them credence. The illustrated 100 franc check, dated 18 Sept. 1914, was signed by the Societe Cooperative Vigneronne, Des Grandes Caves Richon-Lezion & Zicron- Jacob.



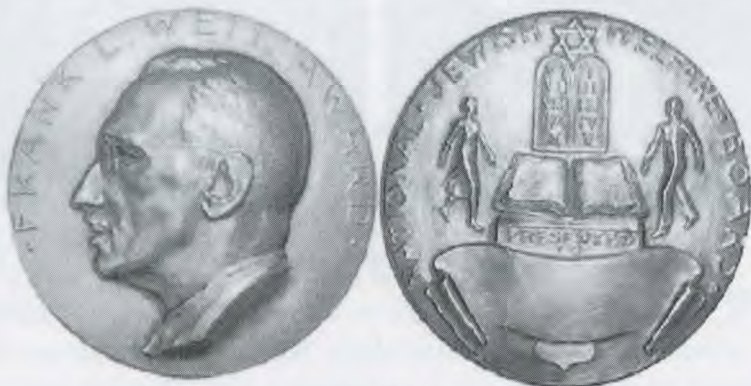
The medal was issued by Richon-LeZion on the occasion of their 120th Anniversary.

The National Jewish Welfare Board

The National Jewish Welfare Board was founded in 1917 to meet the needs of large numbers of Jews in the armed forces who required religious services. The U.S. government was known to prefer for this task a single agency representative of the Jewish community, but no single American Jewish organization was authorized to act for the entire Jewish community. In 1917 prominent Jewish leaders took the initiative in constituting the Jewish Board for Welfare Work in the United States Army and Navy, with the YMHAs and synagogue and rabbinic bodies as the representative agencies. A reorganization added national associations such as B'nai B'rith and the National Council of Jewish Women as affiliates, and numerous local community bodies as branches of JWB.

JWB secured recognition as the official agency for Jewish religious and welfare work in military establishments. Congress was induced to authorize by law the commissioning of Jewish chaplains and the JWB enlisted the chaplains. The JWB program included both religious and general activities. The religious activities included the organization of religious services and holiday programs, obtaining furloughs for Jewish festivals, the preparation of an abridged prayer book, a book of biblical readings, etc. The general program included recreational and cultural activities. In addition, contact was established with homes of soldiers and hospital visitation.

With the end of the war the activities of JWB were sharply reduced. But at the close of 1941 the new war emergency, with its vastly increased military establishment, again expanded the work of JWB. With the basic structure of JWB at hand, the organization prepared to meet increasing needs under the leadership of Frank Weil and Louis Kraft. Frank Weil is pictured on the obverse of the illustrated National Jewish Welfare Board medal.



From 1940 to 1950 Frank Weil served as president of the National Jewish Welfare Board and in this capacity convened the first meeting which created the United Service Organizations (USO), becoming a vice-president and later chairman of the President's Committee on Religion and Welfare in the Armed Forces. As president of the JWB during World War II, he succeeded in mobilizing U.S. Jewry for moral and religious support of the military on an unprecedented scale and received the Medal of Merit, the highest U.S. government civilian award.

Through the United Service Organizations for National Defense (USO), close relationships were established with non-Jewish welfare agencies serving military personnel. As during World War I, funds were raised cooperatively, and some welfare activities were also performed jointly, advancing intercultural cooperation. Within the Jewish community, the base of JWB was broadened. The number of organizations affiliated with the Army and Navy Committee more than doubled. The chaplaincy service was reorganized, and hundreds of local army and navy committees and a Women's Division and a Bureau of War Records was set up. The war work of the Jewish community under JWB sponsorship was massive in scope; 311 rabbis served as chaplains in the various war theaters and on board transports and hospital ships.

With the end of the war the scope of service to the military was curtailed, but unlike the period following World War I such service remained an important function of JWB. The large military establishment that remained, the armies of occupation, the North Atlantic Treaty Organization bases, and the Korean and Vietnam wars continued to command extensive services to Jewish military personnel.

To finance its operations, JWB has relied primarily upon Jewish community funds. From the late 1920s, JWB increasingly became the beneficiary of Jewish federations and welfare funds. In 1968 allocations from welfare funds and the New York City United Jewish Appeal accounted for about 60% of the \$1,870,000 budget; other important sources of income were the constituent centers, contributions from JWB associates, and income from special services. Considerable sums were also received during World War I from a joint campaign with non-Jewish welfare organizations serving the military forces, and during World War II from the USO. After the war USO allocated modest sums for USO-JWB programs.

Jewish Agricultural Colonies in Canada

Agricultural activity among Jews in Canada is a sequel to Russo-Jewish immigration occasioned by persecution. The Mansion House Committee of London, England, the Jewish Colonization Association of Paris, and a local committee in Montreal, Canada, have been the chief agencies that have fostered and directed the movement. Jewish farmers have met with a certain measure of success in the colonies established there, but Canada does not offer to novices in farming the natural advantages pertaining to favorably situated parts of the United States. The question of markets for the sale of produce is also a more serious one in the Dominion; and the long winters, during which little outside work can be done, have proved to be a test that many would-be colonists have been unable to stand.

The first Jewish agricultural colony in Canada was established under the auspices of the Mansion House Committee, which, in 1884, purchased several thousand acres of land in the district of Moosomin in the Northwest Territories, 220 miles west of Winnipeg, the capital of Manitoba. About 30 families received grants of land, cattle, implements, etc., as well as sufficient food and other necessities to last until the end of the third harvest. Before the termination of this period the settlers had become discouraged, and had all abandoned their farms. Most of the colonists migrated to Winnipeg.

The colony had been under the management of Sir Alexander Galt, then Canadian High Commissioner in London, who acted as trustee for the Mansion House Committee. While the land at Moosomin was good for agricultural purposes and was well supplied with water and timber, it was twenty to twenty-five miles distant from the railroad. Consequently, the colonists found it impossible to obtain a market for their produce.

In 1891 a Jewish colony was founded at Oxbow, in eastern Assiniboia, twenty-five miles east of Hirsch. In 1900 there were at this place 14 Jewish families, including some from Winnipeg, and some of the original Hirsch colonists, who, in order to avoid the repayment of advances made to them, removed to Oxbow with the cattle and implements provided for them by the Jewish Colonization Association of Paris.

It was in consequence of the very large influx of Russian refugees into the Dominion, at the time of the second great migration, that Baron Maurice de Hirsch decided in 1892 to start an agricultural colonization movement among these people by placing some of them, selected as most suitable for the purpose, on farms in the Northwest Territories. The Young Men's Hebrew Benevolent Society of Montreal agreed to undertake this task; and, in consequence, the members of the Board of Trustees of that

society were appointed trustees of the colonization fund, under the direction of the Jewish Colonization Association of Paris.

Careful investigations were made before the land for the colony of Hirsch, named after its founder, was finally selected. It lay in the extreme south of the district of Assiniboia, six miles from the Mouse River, and about twelve miles from the United States boundary line (102° W. long.; 49° 21' N. lat.). The land was practically free, as it was obtained from the government upon payment of the homestead entries, which are repayable if the provisions of the Dominion Lands Act are complied with. At first, 49 families were sent to Hirsch and provided with houses, horses, cattle, implements, seed, and provisions for three years. It was soon found, however, that 24 additional homesteads were required for the sons, sons-in-law, and other relatives and friends of the original colonists, making a total of 73 farms of 160 acres each, or 11,680 acres in all. Before leaving Montreal each of the colonists signed an agreement to repay, in twelve annual instalments, the money advanced. At the expiration of the first three years, when nearly \$50,000 had been expended for the benefit of the settlers, it was announced by the trustees that the colonists ought thenceforward to be self-supporting. Thereupon the majority of the settlers sold all their movable property, and with the proceeds departed—some going to Winnipeg, others to St. Paul, and a few even as far as San Francisco.

In 1895, 5 families were brought from Red Deer to Hirsch; and in 1899, 3 families came from Winnipeg, and 5 from London. In 1900 there were 28 families at Hirsch—all doing well, especially those of the original settlers that remained. Two schools have been built, one of which was opened in 1899 and the other in 1900. A paid manager has full charge of the colony, all responsibility being taken from the Montreal trustees. In this colony there is an abundant supply of water from wells throughout the year. The climate is healthful, and the soil is a clayey loam mixed locally with gravel or sand, having a rich vegetable mold as top-soil. It is fertile, and buffalo-grass, which forms nutritious pasture, covers the uncultivated districts. The staple product of the district is wheat. Next to wheat, prairie-grass is the most important crop, on account of its usefulness in dairying and stock-raising.

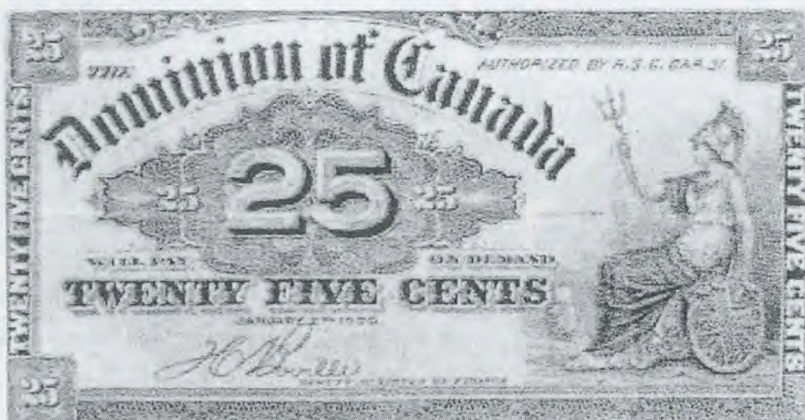
Wapella, which is on the Canadian Pacific Railroad, in the eastern part of the district of Assiniboia, is on the site of a former settlement, and was formed in 1894 by 20 Jewish families. These colonists had means of their own and needed no outside assistance. However, they did apply for help to build a school, and funds were provided for that purpose; but before these

could be sent, the settlers succeeded in raising sufficient money among themselves. The school was opened in 1898; and altogether the colony prospered. Wapella dates back to 1886, when Herman Landau, of London, sent John Hepner and four young Jews to Canada; forwarding, at the same time, \$2,000 to the officials of the Canadian Pacific Railroad, to assist in locating them, and to provide the settlers with the necessary implements, cattle, tools, provisions, and seed.

Another settlement was formed in the Red Deer district by a few Russo-Jewish colonists, who were assisted by some benevolent people of Chicago; but after remaining upon their farms for a year, they found that they were unable to make a living, and petitioned the colonization committee at Montreal to remove them to Hirsch. Their request was granted; and in the autumn of 1895 they were given cattle and implements and placed upon some of the farms abandoned by the original colonists at Hirsch. In 1900 they were said to be thriving.

One of the mistakes that the Jewish farmers of Canada have made has been the purchase of expensive farming implements on the installment plan. The rate of interest on deferred payments—often as high as 12 per cent per annum—causes them to run into debt, and they seldom succeed in extricating themselves. Mixed farming is generally advised; and where this system is adopted success usually follows. All the settlements are suited to this kind of farming, since they embrace good grazing-land, as well as good soil for both grain and root crops. Hay grows in abundance; and the land is not subject to early frosts.

A Dominion of Canada 25 cent banknote, issued in 1900, and undoubtedly circulated at the time among the Jewish colonists, is the numismatic illustration.



FANTASY NOTES OF THE JEWISH GHETTO IN VILNIUS

Nazi Germany attacked the Soviet Union on 22nd June 1941. Part of the 80,000 Vilnius Jews fled together with the Red Army. Some of them found safety in the woods around Vilnius, the capital of Lithuania. Many of them stayed in Vilnius because they had nowhere to go. Their worst fears were that the Nazi's would turn Vilnius into a ghetto, like in Poland.

On 6th September 1941, these fears were realized and the first ghetto in Vilnius was established. When the Germans occupied Vilna in late June 1941, Jokubas Gencas was appointed director of the Jewish hospital. At the beginning of September, when the Judenrat was set up, its chairman, Anatol Fried, named Gencas commander of the ghetto police. The Jewish police took part in the *aktionen* which were conducted in the ghetto between September and December 1941, in which tens of thousands of Jews were killed. Gencas apparently did his best to help the Jews during the massacres. He became the predominant personality in the ghetto and its de facto governor.

In July 1942 the Germans dismissed the Judenrat and appointed Gencas head of the ghetto administration and its sole representative. Gencas promoted the idea of "work for life." He believed that efforts had to be made to gain time and keep the ghetto in existence until Germany was defeated in the war, and that this could be achieved by working for the Germans. He constantly sought to increase the number of Jewish workers and eventually 14,000 of the ghetto's 20,000 residents were employed.

On one occasion, Gencas was ordered by the Germans to send the Vilna ghetto police to the Oszmiana ghetto, to carry out a *selektion* there and to hand over 1,500 children and women who were not employed. Instead, he delivered to them 406 Jews who were chronically ill or old. He justified his action to the Jews by claiming that if the Germans and the Lithuanians had done the selecting, they would have taken the children and women, whom he wanted to keep alive for the sake of the Jewish people.

Gencas' attitude towards the ghetto underground was ambivalent. On the one hand, he maintained contact with its leaders and declared that when the day of the ghetto's liquidation arrived, he would join them in an uprising; but on the other hand, when the underground's activities endangered the continued existence of the ghetto, he opposed it, and he complied with a German demand to hand over to them the underground commander, Yitzhak Wittenberg. The Gestapo rewarded him by shooting him in late autumn, before the ghetto was destroyed. Gencas was born in 1903 and the year 2003 is the 100th year anniversary of his birth.

Thousands of people were jammed into the old Jewish block in the center of the city. By the end of the summer, there were no more than 40,000 Jews left in Vilnius. In December 1941, 12,000 Jews were killed or and by January 1942, only about 34,000 Jews were left alive in Vilnius. The decimation of the Jews was a priority of the Nazi's. Many Jews was killed by *Schiesparaden*, when drunken soldiers, with sadistic Lithuanian Nazis, would go into the ghetto and kill Jews for fun. Nazi's carried out mass murder by forcing thousands of Jews into the woods and make them stand at the side of trenches that had already been dug. They were then shot and the bodies fell into the trenches. More Jews were then shot and their bodies would fall on top of the other bodies. This was carried out until the trenches were full.

On 23rd September 1943, the ghetto in Vilnius was liquidated. All ghetto inhabitants were moved to Paneriai , then considered a nice woodland about 10 kilometers from Vilnius. These Jews were killed by a single gunshot. Their bodies were buried in seven huge graves. When the Nazi's realized their reign of terror was coming to an end, they dug up 7000 bodies and burned them to try to hide any evidence of slaughter.

Len Harsel is an A.I.N.A. member and a professional dealer of historical banknotes in Springfield, Va. He provided your editor a series of fantasy banknotes, designed by one Alvydas Bulka, to commemorate the 60th Anniversary of the liberation of the ghetto in Vilnius.

There are six denominations in the set. Which are all serial numbered. The face design is the same (except for the denomination) and depicts a double Hanukka menorah with a Star of David, and the legend *Ghetto in Vilnius 1943-2003*. The back sides have the different denominations, 1, 2, 5, 20, 50 and 100 superimposed over a Star of David. The legends are in Lithuanian and each denomination bear the numbers 2002.02.02 ?? . There is a different vignette of an scene from the ghetto on each note including the old synagogue on the 100 note. The edition is supposedly limited to 1000 notes of which this set is number 000056 .





Salaspils Concentration Camp

Latvia was occupied by the Germans during the first weeks of the German-Soviet war in July 1941. It became part of the new Reich Kommissariat "Ostland," officially designated as "Generalbezirk Lettland." Otto Heinrich Drexler was appointed its commissioner general, with headquarters in Riga, the seat of the Reich commissioner for Ostland. At the end of July 1941 the Germans replaced the military with a civil administration. One of its first acts was the promulgation of a series of anti-Jewish ordinances. An administration composed of local pro-Nazi elements was also established to which Latvian general councilors were appointed. Their chief was Oskar Dankers, a former Latvian army general.

On the eve of Hitler's attack, a large group of Latvians, including several thousand Jews, were deported by the Soviet authorities to Siberia and other parts of Soviet Asia as politically undesirable elements. During the Nazi attack of Latvia a considerable number of Jews also succeeded in fleeing to the interior of the Soviet Union. It is estimated that some 75,000 Latvian Jews fell into Nazi hands. Even before the Nazi administration began persecuting the Latvian Jews, they had suffered from anti-Semitic excesses at the hands of the Latvian activists. Chief among these were the members of the *Aizsargi* paramilitary organization and the Fascist anti-Semitic organization called *Perkonkrusts*, which later collaborated with the Nazis in the annihilation of the Jewish community. The *Einsatzgruppen* ("action commandos") played a leading role in the destruction of Latvian Jews. At the instigation of the *Einsatzgruppe*, the Latvian auxiliary police carried out a pogrom against the Jews in Riga. All synagogues were destroyed and 400 Jews were killed. According to a report the number of Jews killed in mass executions by *Einsatzgruppe* by the end of October 1941 in Riga, Jelgava (Mitau), Liepaja, Valmiera, and Daugavpils totaled 30,025, and by the end of December 1941, 35,238 Latvian Jews had been killed.

At the end of 1941 and the beginning of 1942, Jews deported from Germany, Austria, Czechoslovakia, and other German-occupied countries began arriving in Latvia. Some 15,000 "Reich Jews" were settled in several streets of the liquidated "greater Riga ghetto." Many transports were taken straight from the Riga railroad station to execution sites in the Rumbuli and Bikernieks forests near Riga, and elsewhere. In 1942 about 800 Jews from Kaunas ghetto were brought to Riga and some of them participated in the underground organization in the Riga ghetto.

The German occupying power in Latvia also kept Jews in "barracks camps," near their places of forced labor. A considerable number of such

camps were located in the Riga area and other localities. Larger concentrations camps included those at Salaspils. The memorial site of a concentration camp (22 km south-east of Riga) where the Nazis murdered thousands of Jews. On the walls of a concrete building the words "The earth moans beyond this gate" are inscribed. There are half a dozen monumental statues, and the former barracks and gallows are marked.

Salaspils was one of the main concentration camps in Soviet territory. It was built 1941 initially as a place to deport the German Jews to. The field was encircled with a double line of electrified wire fencing and guard turrets. A great tower was in the center of the field which encircled 39 shacks for the prisoners. The camp was completed in September 1942. According to surviving records 53,700 persons died there. The camp was evacuated in September 1944 due to approaching Soviet troops.

Conditions in this camp, one of the worst in Latvia, led to heavy loss of life among the inmates. The camp contained the Jewish survivors from the ghettos of Riga, Daugavpils, Liepaja, and other places, as well as many non-Jews. At the end of September 1943 Jews from the liquidated Vilna ghetto were also taken there. When the Soviet victories in the summer of 1944 forced a German retreat from the Baltic states, the surviving inmates of the camp were deported by the Germans to Stutthof concentration camp near Danzig, and from there were sent to various other camps.

A metallic pin engraved Salaspils 1941-1944 probably issued for a survivors meeting is the only numismatic memento of this infamous and relatively unknown concentration camp.



TH. GOLDSCHMIDT A.G.

In 1847, a Jewish chemist named Theodor Goldschmidt founded a factory in Berlin for the manufacture of initial products for the textile industry, especially preparing salt (tin soda), as well as tin salt, dextrine and chlorinated lime. The first production facility was situated right next to the calico print works of R. Goldschmidt and Sons, that belonged to his guardians and principal customers, Karl and Eduard Goldschmidt.

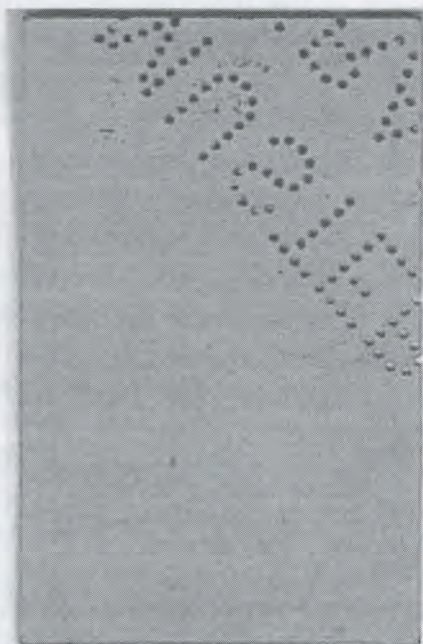
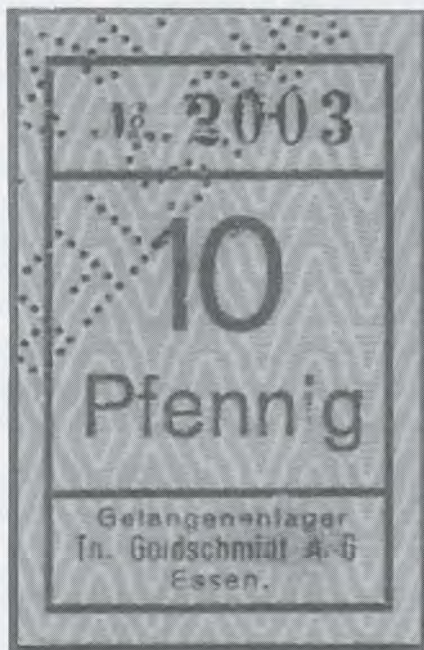
On account of the acute lack of space and the great distance to the important sales markets in the Ruhr area, the company relocated to Essen. Essen was also home to the Rhineland's cloth and silk industry. There could be found customers for the tin products and, in addition, the city had become the center for the steel industry. Goldschmidt had invented the first industrial and profitable method for the electrolytic de-tinning of tinplate and was thus able to recover the expensive raw material tin for his own use. The reusable tin-free steel was needed in the steel industry.

Proof that Goldschmidt family was Jewish can be found in a listing in the *Encyclopedia Judaica*.

"GOLDSCHMIDT, HANS (1861–1923), German industrial chemist. He was born in Berlin, and was awarded his doctorate at Heidelberg in 1886. He became a partner with his brother in the firm of tin smelters and metallurgists founded by his father in Essen. In 1894 he invented the "Thermit" process, still used for welding heavy sections of iron and steel. Although industrial chemists were not really welcome in German learned societies, he became chairman of the Bunsengesellschaft fuer Angewandte Physikalische Chemie and of the Liebig Stipendien Verein."

The factory at Essen manufactured chemicals, fertilizers and many such items. Also manufactured was the poison gas which was shipped to extermination camps and used to gas inmates. During the war, many Jewish workers were used as forced laborers in a variety of industries in support of the German war effort. These people were primarily civilians forced into labor. The prisoners of war were primarily from the Ukraine, Russia and Poland.

In Lance K. Campbell's *Prisoner of War and Concentration Camp Money of the 20th Century*, he writes "approximately 200 companies are known to have issued scrip to their prisoner-laborers for use in the company canteen or commissaries."



The illustrated 10 pfennig remainder, punch holed muster (sample) is shown. It was listed on an Ebay auction which claims the note was used in the Th. Goldschmidt AG Essen. The descriptive information which accompanied the auction is quite interesting. It reads "Much like Schindler, the Goldschmidt family tried to protect the Jewish prisoners working in their factories and these prisoners had fairly good conditions." It further stated "information on the poison gas was hidden from the Goldschmidts" and the complete story can be found in the biography of the Goldschmidt Company.

In 1944 as a result of the allied bombing 80% of Th. Goldschmidt's Essen plant was destroyed. After the war, the Ammendorf plant which was situated in the Soviet zone was later largely dismantled and relocated to the Soviet Union.

TH. Goldschmidt is still a large industry to this day in Europe. Today, Goldschmidt AG is part of the Performance Chemicals Division of the Degussa Group, a global leader in specialty chemicals. The Degussa Group has a workforce of about 53,400 people and a sales turnover of nearly 12.9 billion Euros.

Finding Bar Kochba Coins in Kentucky And Other Numismatic Tales

By David Hendin

In 1952, Robert Cox, a hardware store operator from Clay City, Kentucky, found an exotic coin in a pen he was using for pigs just outside of town along Kentucky Highway 15. The pigpen was part of a field that he had plowed the summer before. It was the first time older residents of the city could remember that this land had ever been turned over.

Clay City is about 40 miles east of Lexington, Kentucky. Most interestingly, two other Bar Kochba coins were discovered in other Kentucky cities.

The rest of the story is told to us quite specifically by Dr. Cyrus Gordon in his 1971 book *Before Columbus: Links Between the Old World and Ancient America*:

"Other contacts with the Roman Mediterranean of the second century AD have meanwhile come to light in Kentucky, where inscribed Hebrew coins of Bar Kochba's rebellion against Rome were dug up in Louisville, Hopkinsville, and Clay City. The assorted coins were found at different times and in widely separated areas: at Louisville in 1932, at Clay City in 1952, and Hopkinsville, in 1967. These coins have been examined and identified by Professor Israel T. Naamani of the University of Louisville. There is no difficulty in identifying these Bar Kochba coins. The Clay City coin was sent to the late Professor Ralph Marcus of the University of Chicago who had no trouble in reading "Simon", Bar Kochba's personal name, on one side, and "Year 2 of the Freedom of Israel" on the other side."

Professor Gordon apparently drew his information from a number of articles in Kentucky newspapers, which reported on these rather amazing discoveries. In 1978 a University of Texas anthropologist named Jeremiah Epstein published a paper. In the course of his research he sent a photocopy of the Clay City coin to Ya'akov Meshorer, then numismatic curator of The Israel Museum, Jerusalem. One would think that the opinion of such a coin by Ya'akov Meshorer would end the discussion. And for Professor Epstein, it did. However, according to Epstein, his correspondence with Professor Naamani indicated that "Naamani continues to accept Marcus's judgement." In other words, he believed that Professor Marcus was correct and Professor Meshorer (surely the world's leading expert on ancient Jewish coins) was incorrect.

In comments on Epstein's article, in the journal where it was

published, Professor Warren L. Cook of the Castleton State College in Vermont wrote: "Meshorer's labeling a Kentucky Bar Kochba coin a forgery on the basis of a photo-copied newspaper article illustration is unconvincing, yet Epstein is ready to condemn similar coins on such authority."

Just about two years ago Haim Gitler, current numismatic curator at The Israel Museum, and I both received communications from Dr. Fred Coy Jr., an economist at Ohio State University. Dr. Coy sent us photographs of the actual Clay City coin discovered in 1952 by Robert Cox. He told us that a man named Ya'akov Meshorer had said it was fake back in 1978. But he wanted to check this information to make certain that this guy Meshorer knew what he was talking about.

Gitler and I both immediately stated that this coin was a fake, not even a forgery, but a kind of a fantasy copy.

Professor Coy, who is not a numismatist, kept asking me WHY this coin was not a genuine ancient coin. I kept saying, "it is FAKE because it is NOT GENUINE. It is NOT even close and therefore does not justify further discussion. " But he went to other sources and therefore he tells us profoundly that this coin is not genuine because:

---There can be a 4 or 8-petalled rosette over the Temple on the obverse, but not a 6-pointed Star of David. The latter is strictly for the tourist trade.

---The shin and mem from the beginning of Simon's name are entirely missing from the obverse side, even though the adjacent dots are present, indicating that the missing letters could not have been just worn off. This looks like someone copied from a worn coin that was missing these letters, but then added the dots to make the replica look more complete.

---Likewise, a stroke is missing from the bet, and the het is made as if it were a B.

---A tetradrachm of this type should be silver, but this is bronze.

---The lulav is badly made. Also, the etrog has been reduced to a mere blob to the right of the lulav.

---There is no sign of an obliterated Roman coin under the image, even though this should be evident.

---He forgot to mention that by no stretch of anyone's imagination could this be an ancient coin!

These observations are second nature to anybody who has ever seriously studied Bar Kochba coins. But here I have shown you a parade of esteemed University Professors who have been bickering back and forth about this coin since it was discovered in 1952. And we have also learned that the other two so-called Bar Kochba coins from Kentucky are of the



Figure 1—Coin that is an exact duplicate of the coins found in Clay City Kentucky and “authenticated” by professors at the University of Louisville and the University of Chicago. (Photo courtesy of the author).



Figure 2—An authentic Bar Kochba tetradrachm struck in 134/135 A.D. (Hendin-711).

exact type as this one. A photograph accompanying this article depicts an exact duplicate of the coin found in Louisville in 1967. The same Professor

Israel T. Naamani of the University of Louisville examined this coin. Astoundingly, he pronounced it similar to the Clay City coin, "But this one is much more genuine. The Jews were not strong after the rebellion; so what did they do? They took Roman coins and re-minted them. Underneath if you scratch them there are Roman inscriptions."

He added that farmer Cox's Clay City coin was a "Roman re-mint, but Bray's was newly minted 1,832 years ago."

Oh, dear. Maybe college professors ought to be forced to get licenses before commenting on subjects about which they are completely in the dark.

My recent research at the British Museum has uncovered a lead cast of this very type of Bar Kochba fake, which was presented to The British Museum in 1922 by Spink and Sons. Therefore, the original must be some-what older than that.

My best bet is that this was a souvenir given away by a Bible marketing company in the early 1900s and hundreds or even thousands were passed through the American South. I have personally seen more than 35 of them. The stories around these coins represent wishful thinking by American scholars. Oh, if it could only be true that the people in the United States were directly descended from Jews at about the time of Jesus. ...sigh. This is only one reason I continue progress toward completion of my book on fakes and forgeries of ancient Jewish and Biblical coins.

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Tiberias

by Jacqueline Schaalje

Tiberias has more than beaches or stifling summer heat. Just off Lake Galilee, there are rich archaeological remains and the graves of many famous rabbis, testifying to the city's glory as the once capital of Jewish learning. Rather uniquely, this is an ancient city without pre-historical remains. Tiberias was planned, founded between the year 17 and 20 by Herod Antipas, the son of King Herod. Probably Antipas wanted to emulate his father, who also had a particular fondness for creating new cities out of nothing, for instance Ceasarea. Tiberias was named after the Roman emperor, Antipas' overlord (the Romans indirectly ruled Israel around this time). The new city replaced Sepphoris as the capital of Galilee.

As the new town of Tiberias was created on the location of a cemetery, no-one was interested in living there, so people were forced to do so by Antipas. Jews soon formed the majority. The Tiberian Jews did not resist the Romans in the Jewish Wars. Because of this they were spared. After the destruction of the Temple in 70 B.C.E., Jews from the defeated Judea migrated northwards. The Galilee became thereafter the Jewish center of Israel.

After the Second Jewish War, Tiberias attracted the finest Jewish scholars who made it a flowering spiritual study center. Rabbi Judah the Nasi, the compiler of the Mishna, moved to Tiberias from Sepphoris. Also the Sanhedrin moved there, the Jewish high court. Rabbi Johanan ben Nappaha, one of Nasi's last disciples, founded the rabbinic school in 235. Ben Nappaha in his turn laid the foundations for the Jerusalem Talmud.

By 535 Tiberias had been conquered by the Moslems, and continued as the capital of the northern part of Israel. It became a prosperous mixed Jewish, Moslem and Christian city. But in the 11th century disaster struck. An earthquake damaged Tiberias in 1033. Towards the end of the century the Crusaders conquered Galilee, and destroyed Tiberias.

In 1998 a treasure unexpectedly turned up, which may serve as a possible illustration of the advent of the Crusaders, and shines some light on what life in Tiberias looked like at this time. A huge metal treasure was discovered in three buried large storage jars. All in all there were 1000 rare objects; candelabras, lamp-stands, scissors, bowls with ancient Arabic writing and 58 Byzantine coins. Archaeologists think the hoard may have

been of an artisan who had hid his money and stock when he heard warnings about a Crusader invasion. The Crusaders did not rule Tiberias for long. They were ousted by Saladin in 1187. In the ensuing battle of Hattin, the Crusaders lost their Latin Kingdom of Jerusalem.



Ancient Coins found in Tiberias

In 1562 Suleiman the Magnificent had an idea to restore the city again to its Jewish citizens. He granted the city to Joseph ha-Nasi, a Portuguese Jew. Joseph set out to revive Tiberias by starting a silk industry, which his mother-in-law financed. He also re-walled the town. But his project failed. The city only became prominent again when a Bedouin sheik re-walled the city once more in the 18th century and singly dominated Tiberias from his private citadel - this to the fury of the ruling Ottomans. Finally el-Omar, the Bedouin, was assassinated, and his fortress crumbled down in the earthquake of 1837. This is today the location of the Donna Gracia restaurant named after the mother-in-law of Joseph ha-Nasi!.

Finally the city became alive again with the influx of the First Aliyah at the end of the 19th century, and Tiberias has since expanded.

The archaeological remains of Tiberias are mainly found south of the center. This was the original location of Roman and Byzantine Tiberias. The graves are found of Rabbi Yohanan ben Zakkai, Rabbi Eliezer ben Hyrcanus and Rabbi Moses ben Maimon (12th century), also known as the Rambam or Maimonides. A little bit higher on the hillside a white dome stands over the cave-tomb of Rabbi Akiva, who was executed by the Romans in the Second Jewish War. About 100 meters to the south-west, there is a Roman bath-house dated to the 4th century. This was still in use

after 800 years. A roof covers it to protect the coloring of the floor mosaics, which are enhanced by depictions of fowl and fish and other animals.

The mountain that dominates Tiberias is called after Berenice, the great-granddaughter of King Herod. She lived in Tiberias with her brother Agrippa II, who was the governor of the Galilee. According to the Jewish historian Josephus Flavius Herod Antipas built a gold-roofed palace, but this has never been found. The ruins on the summit were duly examined by archaeologists, but they proved to have been of a church. Before the summit, under the caves, are the remains of a large public building. This is believed to be the Great Study House of Rabbi Johanan ben Nappaha, in which he and his scholars would have prepared the Gemarah, which would ultimately lead to the closing of the Jerusalem Talmud. Apart from the correct dating of the building, which was in use from the 3rd to the 8th century, nothing indicates the presence of Jewish sages. The only decorations are three squares in the white mosaic courtyard, filled with red triangles. There is also a pool opposite the double entrance to the building, with two pairs of steps. On the slope there is a theatre from the 2nd and 3rd century, and an aqueduct which led spring water from the Galilee mountains to the center of the city. As most of ancient Tiberias remains still un-excavated, already planned future digs will bring more information and understanding.

The Tiberias State Medal, issued in 1965 shows on the reverse side a replica of a coin minted in Tiberias in 101 C.E.



Jewish History in Tarnopol

Tarnopol is a city in Ukraine, formerly in the province of Lvov, Poland. Jews began to settle in the city shortly after its foundation in 1540. They were granted special privileges by the lord of the city, the hetman Jan Tarnowski, as Jewish residents of his personal domain. The charter granted to Tarnopol in 1550 indicates that Jews were permitted to live in all parts of the city, apart from the marketplace.

An organized community had already formed before 1648–49. Jews took an active part in the defense of the city during the many attacks to which it was subjected in the mid-17th century. The royal grant authorizing the erection of a fortified synagogue—already constructed by this time—stipulated that the community was to install artillery loopholes on all sides and to acquire cannon. The members of the community, among whom artisans were singled out, were required to defend the synagogue under the direction of a "Jewish hetman." During the attacks by Chmielnicki, however, most of the Jews fled, and those who remained were massacred.

Privileges renewed in 1740 allowed the Jews of Tarnopol to live in, and conduct trade in, any part of the city. Jews were permitted to purvey alcoholic liquor and to keep taverns on payment of a liquor duty to the manorial lord. Jewish artisans could engage in crafts, provided that they observed the rules of the Christian guilds and paid a specified sum into the guild funds. The charter also regulated Jewish judicial jurisdiction. The Tarnopol community built up a flourishing economy, controlling the grain and cattle trade, with Jewish business predominating in the city fairs. It also played an important role in Jewish autonomy in 18th-century Poland-Lithuania,

The position of the Jewish community deteriorated after Tarnopol passed to Austria in 1772. The authority of the manorial lord diminished, and was eventually terminated. Taxation became increasingly burdensome. The census for 1788 registered 6,380 Jewish males and 6,374 females for the district of Tarnopol, including eight subsidiary communities. The Jews were mainly occupied as taverners and retailers, with a considerable number of artisans.

In 1788 the first modern Jewish school in Tarnopol was founded but it was closed down with similar institutions in 1806. About 1813 a Hebrew printing press was set up in Tarnopol with the type as well as some of the personnel coming from Zbarazh. In all, some 25 works were printed in Tarnopol.

In 1843–44 a change in Jewish civic status accorded Tarnopol Jewry electoral and elective rights in the municipality. In the elections to the Austrian parliament following the revolution of 1848 Tarnopol Jews elected one of their number as a delegate. From the 1860s, the *maskilim* in Tarnopol, as in the whole of Galicia, showed a growing tendency to assimilate into Polish national life and culture. During the 1860s a number of welfare and philanthropic institutions, hospitals, and orphanages were founded in Tarnopol. In 1894 a Zionist society was formed.

Tarnopol Jews suffered severely during World War I, as the city changed hands seven times in the fighting. With the dissolution of the Hapsburg monarchy, a Ukrainian government was organized in Tarnopol. The illustrated emergency 20 g. Galicia, Ukranian banknote was issued in Tarnopol at this time.



In December 1918 a Jewish militia of 800 men was formed. In the elections to the Jewish National Council in Western Ukraine, held in March 1919, the Zionists won a clear majority. The council was active until Tarnopol was taken by the Poles, who encouraged the Polish assimilationists within the community and turned over the leadership to them. Between 1922 and 1932 the community was led by representatives of the national lists. Pressure was exerted by the regime in Poland, and commissars were nominated in the leadership.

According to an unofficial source, *Bleter far Geshikhte*, there were 18,000 Jews in Tarnopol in 1939. As in other communities under Soviet occupation (1939–41), the Jewish community organization was dissolved, political parties were prohibited, Hebrew education was discontinued, and the Yiddish schools were nationalized. After the outbreak of the German-Soviet war (June 1941), a few days after Tarnopol was occupied by the German army, 5,000 Jews were massacred (July 4–11). The

Germans fined the Jewish community 1,500,000 rubles. Sixty-three Jews belonging to the intelligentsia were invited to the Gestapo on the pretext of receiving public appointments, but were all murdered in the Gestapo office. The ghetto established in Tarnopol in September 1941 was the first to be set up in Galicia. Over 12,500 people were crowded into a small area, and for a while it seemed that Jewish life, though extremely difficult, would continue. Attempts were made to renew the Jewish school system, and several orphanages and old age homes were established in the ghetto. At the same time the ghetto inmates were gradually murdered; on March 25, 1942, 1,000 Jews were shot in the nearby forest. Thousands of Jews were seized in the streets or taken from their homes for forced labor at labor camps in the Tarnopol district.

On August 29 through August 31, 1942, over 4,000 Jews from Tarnopol were sent to the Belzec death camp. On September 30, 1942, a further 1,000 Jews were sent there. During the following winter the remaining able-bodied Jews were separated and put into a labor camp near the ghetto. The final liquidation of the ghetto took place on June 20, 1943, followed by that of the nearby work camp on August 6, 1943. Small numbers of Jews fought the Germans from bunkers or joined the partisan fighters in the district.

When the Soviet forces recaptured Tarnopol, about 150 Jews came from the partisan groups or out from hiding and 200 returned from the Soviet Union, where some of them had served in the Soviet army. A memorial book to Tarnopol Jewry was published as volume 3 of the *Enziklopedyah shel Galuyyot* printed in 1955 in Hebrew, partly Yiddish with an English summary). There are numerous Tarnopol Jewish organizations founded by former residents of the city who now live in Israel and the United States.

A monument that was erected to the memory of the Jewish martyrs in the Holocaust was completely destroyed by vandals in the 1950s. In the late 1960s there were about 500 Jews in Tarnopol. The old Jewish cemetery served as a building site and the later cemetery housed nine garages.

CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

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VOLUME XXIV No. 4 JULY-AUGUST 2003

INS/ICC OF LOS ANGELES - Due to the meeting date falling on the first day of Passover, the April meeting was cancelled. The May meeting will be made special because of last month's cancellation: everyone will be treated to dinner at Factor's Deli where the regular meetings are held. In addition to dinner, Coin-O will be held, always a crowd favorite. And if there is enough time, Mel Wacks will give his presentation on the last Judaic Heritage Museum's medals which was planned for the February meeting. Meetings are regularly held on the third Thursday of the month beginning at 7:00 p.m. at Factor's Deli in Beverly Hills on Pico Boulevard.

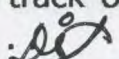
INS OF NEW YORK - Dinner was held prior to the meeting at the Cinema Café. Study topics for the April meeting were: the letter "E"; topic - grain; calendar items - Passover & Yom Ha Shoa. For the May meeting, the letter "F"; topic - dates; & calendar items Iyar-Yom Ha Zicharon, Israel Independence Day and Mother's Day.

Have a safe summer. Plan to attend the ANA convention in Baltimore in August if at all possible.

DO YOU REMEMBER: *WHEN* you were trying to build your collection (coins, medals, etc.) & you would run here and there to all kinds of coin dealers, make phone calls, obtain the most current up-to-date books, just to make sure you were getting the most and the best for your money? *WHEN* you would sit and hold in your hand your latest addition and just stare at it thinking "I finally got it and it's just beautiful"? .

BUY / SELL / TRADE: *BUY* - Medals and tokens relating to pre-Israel Jewish military organizations, including but not limited to, the Hagana, the Palmach and the Irgun (30511.1); *BUY* - Any TransJordan Frontier Force medals and decorations (30511.2); . . . *Wanted* - Am looking for reference or lists of Judaica related banknotes other than Israel (trying to build a topical collection) (30511.3); . . . *Wanted* - Palestine Mandate currency (30511.4).

MOMENTS IN THOUGHT: More signs you live in 2003: You pull into your driveway & use our cell phone to see if anyone is home (been there, done that); . . . Leaving home without your cell phone, which you didn't have the first 20-30 years of your life), is cause for panic & you turn around to go & get it; . . . Your reason for not staying in touch with family is because they do not have e-mail addresses; . . . You get a second phone line just to get phone calls; . . . You consider second day delivery painfully slow; . . . Your idea of being organized is multicolored post-it notes; . . . You hear most of your jokes by e-mail instead of in person.

COMMENTS FROM DJS: Speaking of e-mail, have heard from several (Canada & So. Africa). If you don't already, I do request that you include in your e-mail message to me your address or at least where you are from (I do keep track of this). Summer will soon be over. Be well, be happy. . . 

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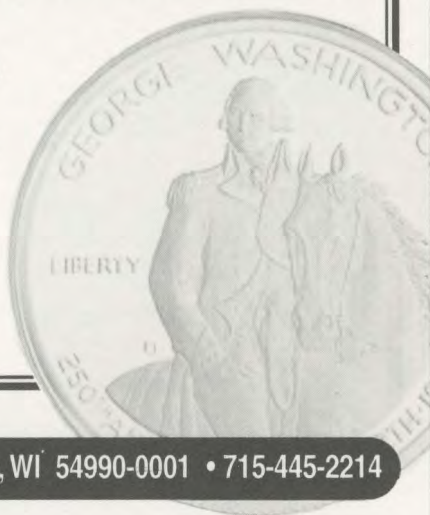


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?YES TO ISRAEL?

ISRAEL 55TH ANNIVERSARY

STATE MEDAL

The Hebrew letters ה (Heh) and נ (Nun), representing "55" in Hebrew, form a Hebrew word meaning "yes". "Yes to Israel" we say with optimism. We take pride in the achievements of our State, while we stand together to renew our efforts and pray for a better future of peace and prosperity. That is the message projected by the Commemorative State Medal marking Israel's 55th Independence Day.



Design: "Israel 55" Side - Oswald Adler "United We Stand" with hands joined in the form of a Star of David - Aron Shevo

Models and Dies: Tidhar Dagan

Minting: Gold and Silver-Government Mint, Jerusalem;

Bronze - Hecht Ltd., Tel Aviv

Medal Specifications:

Cat. No.	Metal and Finish	Diameter	Weight	Maximum Qty.
31532340	Pure Gold/999	34mm	26g	199
21532370	Silver/935	37mm	26g	999
11532700	Bronze	70mm	140g	
71532331	Set of the above 3 medals			

Israel Government Coins & Medals Corporation, Ltd.
5 Ahad Ha'am St., P.O.B. 7900, Jerusalem 91078, Israel

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